

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

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TRUTH AND ITS APPLICATION.

The force or power of truth upon the intelligent mind consists in its universal applicability to the wants, circumstances, and condition of those whom it is designed to benefit. If the principles of the Gospel, which have been revealed in our day, are only applicable to beings in a state or condition differing essentially from the one which we now occupy, our efforts to benefit mankind by the teaching of them are useless, and we could far better subserve the interests of the present race by the suppression of such principles as are not calculated in their nature to promote the happiness of mankind in their present condition; and we would spare ourselves the reflection of having aided in establishing in the minds of men doctrines and principles which lead them to entertain hopes of which there can be no reality.

It is because the principles of the Gospel are applicable to mankind in their present lamentable, fallen, and erring condition that make them worthy of our consideration. It is not one truth alone that is going to benefit the present age, or correct and remove the numerous evils which exist in society. Men have not departed from their God and the great laws of their being in one particular only; but, through the lapse of time and the generations which have been multiplied from its first history to the present,

they have been prone to take into their social, religious, and political compacts elements which are at war with their peace, happiness, and wellbeing while in this state of mortality, and will consequently influence us in another and future state of being to which we are all fast hastening. In consequence of the introduction of such elements, the age of our race has dwindled down from eight or nine centuries to that of twenty-five years. Our political economy is only sustained and upheld by the rank and file of soldiery that are clustered around us. Our religious policy is driving the world into infidelity, and our social evils are, if possible, more numerous and baneful than all the rest which have been entailed upon us. We not only feel the bad effects ourselves, but we transmit them in a more aggravated and virulent form to our posterity. The energies and fountains of life within our race are drying up; and unless some remedy can be found to correct the great multitude of evils to which humanity is heir, our race will shortly dwindle from that of men to pignions.

It is in the adaptation of the principles of the Gospel to us while in this state of being that makes them important to us, and attaches to them that power and efficacy which will be the means of correcting our minds concerning its great

truths, and implanting therein a proper estimate and just appreciation of their value. The importance which we place upon the great truths which have been revealed in our day is necessarily governed by the understanding or knowledge which we may have of them. By reason of this knowledge, the desire is begotten within us to apply the principles practically to our lives; and the result is, they have the power to benefit and bless us while in this state of being. The great plan of eternal redemption in its extended signification is not alone confined to mortals while in this state of probation, but embraces all that we can do while here, and in its final operations reaches far into eternity.

There are many great and important principles which are connected with and constitute an integral part of the Gospel, which cannot in our present unregenerate condition have any direct application to us. The place which they occupy in the great system of eternal life is in a state or condition far in advance of the present. If we, in our endeavours to benefit mankind, confine ourselves to the dissemination of those principles which pertain directly to the advanced and enlightened condition of the Saints in another state of being, we necessarily must neglect those things which pertain to our present duties and labours amongst the people.

There are no truths so important or beneficial to mankind, or that will be the means of making that change in their affections and feelings, so important to their happiness, as those principles which have a direct bearing and application upon the labours and duties of each day. The wants, condition, and circumstances of those to whom we administer must be met, and the principles of truth be so presented for their consideration as shall best meet their wants, correct their errors, and give such direction to their thoughts and feelings as will enable them to comprehend in some degree the benefits which will result to themselves in practically applying a few of the plain and simple truths of the Gospel to their lives. Such application of the principles will have the effect with them to prove the eternal reality of the principles which they have embraced. By this means every principle becomes to them a plain matter of fact—a thing of real life. So long as we continue to teach those principles which have

not a present application to those unto whom we administer, we fail to impart that saving knowledge which a proper and legitimate application of the truth would impart. It matters not how good our motives may be,—we cannot with our energy and zeal effectually bring others to a knowledge of the truth, if we are continually making a misapplication of the means which legitimately tend to that end. By such a course, we in a great measure defeat the very object we desire to promote. To sustain the animal life that is in our mortal bodies, we require such food as will nourish, strengthen, and invigorate them; and if we should, through a misguided zeal, think to supply such wants by clothing the body with fine apparel and decorating it with jewellery, we would be deceiving ourselves: the hunger pain would continue to gnaw at our vitals, and our wants would remain unchanged and unabated; and unless there were administered such things as were applicable and our nature required, the body would famish and die.

We do not feel that the Priesthood in this land are making altogether a misapplication of the means necessary to the advancement of the Saints in the cause of truth, but we sincerely believe there is a wide margin left them for improvement in this direction; and we earnestly recommend to the consideration of all holding the Priesthood that they so labour that light and knowledge may accrue to themselves; then they will be able to impart it to those to whom they minister.

The Spirit accompanying the ordinances and institutions of the Gospel is the best interpreter and expounder of its doctrines and principles. It is connected with and bears record of them, and by following its dictates we shall be enabled to understand the wants, condition, and circumstances of those amongst whom we labour. When we closely study its intimations and suggestions, we shall never be barren or unfruitful in our ministry; but that wise, timely, and appropriate instruction and counsel will be given that will meet the wants of all and have a direct application to the labours and duties of each day. Many have felt within themselves the lack of this Spirit to guide them, and have sought to supply its place by arranging and preparing their discourses perhaps days before they expected to deliver them. In pursuing this course, they are too often

found treating upon these principles which are not applicable to the present condition and wants of the people; when perhaps the principles and doctrines themselves were correct. Still their force was lost, being inappropriate to the condition of those to whom they were addressed.

This is not the only evil arising from the practice of preparing beforehand the subjects upon which they expect to speak: they fall into the error of trying to preach the Gospel in their own strength and by their own wisdom, instead of seeking the Spirit of the Lord to guide them. When such is the practice, it is impossible to follow the dictates of the Spirit of the Lord, for the reason that the subject on which they design to speak is before arranged and determined upon by themselves days before it is delivered. All who pursue this course place themselves in the position to dictate the Spirit of the Lord, instead of following its dictates;

and hence they are continually liable to misapply that which they use, and which would, if otherwise directed, be the means of facilitating the work which they are striving to accomplish. We have no objection whatever to all persons becoming thoroughly acquainted with all subjects, both religious and scientific, as well as all facts and truths; for they are all so many different parts of the one great and perfect system of truth; but what we seek is the application of those truths to those whom we desire to benefit by teaching them. They should be suited to their capacity, to their wants, circumstances, and condition. If they have not this practical fitness to them, we are labouring to but little purpose. That we may thus be able to rightly divide a portion to all in due season, let us, when we stand up before the people, seek in all humility to obtain that Spirit which will enable us to labour like a master-workman in the great work of the redemption of our race.

A DISCOURSE

DELIVERED BY ELDER MILO ANDREWS, LONDON, JULY 22, 1860.

I beg the attention of this Conference while I occupy a few moments of the time in speaking upon the improvement of the Saints and the progress of the great work of God. I feel myself inadequate, without revelation from on high, to speak to your benefit, or to profit you in any way. I have calculated, in my weak way, up to the present time, to do the very best I knew how, and I feel to lay the entire responsibility upon this Conference as to whether I shall be able to instruct you or do you any good in my speaking.

When I at first received this Gospel by revelation from on high, I contemplated the results. I did not receive it in view of this short space of time allotted to man for an earthly existence. No: I embraced it to continue for ever and ever; and now, after an experience of over twenty-nine years, my feelings and hopes are the same, only more abundant; and I feel, now that my maturity has become so allied to the principles of the Gospel that with me it

is the kingdom of God or nothing. In view of this, we come together in a Conference capacity and lift up our hands to express our faith. But I wish to impress upon the minds of my audience that the uplifting of our hands does not make manifest our lives. There is something more than voting to be done before the kingdom of God is built up. There is an opposing influence to be warred against and overcome, and this work cannot be done in one day; and I feel that that saying is verified by the entire experience of the whole Church; and we have to gird up the loins of our minds, and be sober, and seek to enjoy that revelation from on high which will give us a complete victory over every opposing power that exists against the kingdom of God. The Spirit of God is a means of communication as tangible as that which man has invented, called the electric telegraph. Whether God has really erected a spiritual telegraph or not, I am not prepared to state; but I am here to bear

testimony that the Spirit of God reveals the secret thoughts of men. It goes beyond their actions and makes bare the motives which prompt men to act, and it penetrates the heavens, and takes of the things of the Father and reveals them unto man; and I desire this afternoon that God will reveal to us, in his own way, that which will prove most beneficial for us to enjoy.

There is a manifest difference between the religion of modern Christendom and the Gospel of Jesus Christ. If I am to judge of the religion of the present day from a religious service witnessed yesterday in Westminster Abbey, it seems to me to be the very gates of death; and, to add to the death-like character of the scene, it was performed among the tombs of the dead. It is a great wonder to me that modern Christianity has not driven the world to infidelity long ago. The Gospel of Jesus Christ is designed more particularly for the living than the dead. It has very little to do with the dead, while there is a chance with the living.

I remember, when we first received the Gospel, our feelings were that Zion was already established, and that we had nothing to do but to step into the enjoyment of the blessings. We seemed to forget in our joy that we had our salvation to work out; and now we know that it is not to be entered into and enjoyed so easily as we first anticipated. We are not to be blamed for this mistake so very much, when we consider the feelings which the ancient Saints possessed relative to this last dispensation. It seemed to them that there would be but little to do but to enter into the possession of the kingdom and all its blessings. But the Apostles corrected them upon this point, and told them that in the last days perilous times would come, &c.; and we have been compelled to witness the fulfilment of that prophecy. Notwithstanding these things, I rejoice to live in an age of the world when God has revealed that which is tangible and can be relied upon. How very different are our hopes and prospects from those

who have lived in former dispensations! for God has declared that the kingdom set up in the last days will never change owners, and of these things we have received by the Holy Spirit the fullest assurance. Well, what is our position when this truth comes to our understanding? What says the voice of revelation upon this matter? "Let him that is warned warn his neighbour."

Now, there is a question I wish to put to this Conference: Have we really carried that into practice? I fear not; for some have been so afraid that they would be known to be Latter-day Saints, that, as soon as they were known to be "Mormons," they removed to another part of the town. This fear of man will never do; for Jesus says that whosoever will acknowledge him before men he will acknowledge before his Father who is in heaven. I feel proud with all the feelings of my nature to bear testimony of that which the Heavens have taken into consideration; and shall we stand aloof when the Heavens are moved to roll on this work, because it will subject us to the ridicule of the ignorant of our fellow-beings? No. Let us arise and seek to understand the voice of the Holy Spirit; for I feel that there are thousands who are as ignorant of the voice of God as Paul was; and if they were to hear it, they would exclaim, as he did, "Lord, who art thou?" The opposers of "Mormonism" think to stop its progress by saying that our leaders are corrupt; but we are not to be discouraged by that. There has only been one sensible thing done by the children of men to stop the work of God, and that was when the Tower of Babel was built; and I would advise this generation to try that same plan; for, unless they can get to where God is, and obtain power to dethrone him, they cannot stop "Mormonism," for God Almighty is its Author. It is of no use killing a few here on the earth; for if they kill one thousand, there will be ten thousand rise out of their ashes.

I bless this congregation in the name of the Lord, and say, "Be ye blessed, through Jesus Christ!" Amen.

DECAY OF THE OAK.—"Unless Government immediately issues a commission for investigating the cause of the decay of oak trees by the nut-gall insects, and suggesting a remedy, there will not, in the course of a few years, be a single oak left. The same state of things exists in America, and as yet without a remedy."—*Builder*.

CONFIDENCE.

BY ELDER WILLIAM JEFFERIES.

Confidence is the offspring of righteousness and the parent of happiness. Wherever it may be found, there exist in proportion peace and joy and heaven; but where it has not an abiding-place, there are found discord and sorrow and misery and hell. It is necessary to happiness here, and to happiness and peace and joy and blessings and salvation and glory hereafter.

But where can it be found on this sin-burdened earth? Can it be found in the political world? The individualization which at present characterizes the nations of the earth—their watching each other with suspicion, while mistrusting every look and movement,—their powerful navies and numerous armies, with their auxiliaries, the Militia and Volunteer Rifle Forces,—their very destructive preparations which are now being made so vigorously for defensive and aggressive purposes, by which they intend and will bring about the destruction of hundreds of thousands of their fellow-mortals, together with the vast amount of war elements now existing and ready for the torch at a moment's notice,—all answer unmistakably and emphatically, No! Emperors have not confidence in emperors; kings have not confidence in kings; queens have not confidence in queens; they have not confidence in themselves; they have not confidence in their subjects; their subjects have not confidence in them; and in every political department mistrust and suspicion's blasting, withering, damning effects manifest themselves.

Can it be found in the theological world? As individualization characterizes the family of nations, so it characterizes the numerous family of religious denominations. The members of each fraternity are jealous of their prerogatives, creeds, and territories. They have but little confidence in the members of kindred societies, and very little indeed in other members of the same organization. Priests have nearly lost all confidence in their respective flocks, and the sheep of each fold follow their shepherd very suspiciously. "As with the priest, so with

the people." Each organization contains the seeds of its own dissolution, and it must decay, crumble, and return to native element. Every Devil-invented, man-made, blood-cemented system now in existence, professedly for the salvation of the human family, shall be seen as it is, exposed, and all the evil thereof entirely removed from the face of this our native earth—the final and eternal home of pure, truth-loving, and celestial beings.

Can confidence be found in the social world or the domestic circle? As with the political and theological, so with the social world: individualization is its grand characteristic. Husbands have not confidence in their wives, wives have not confidence in their husbands, and, as a natural consequence, children have not confidence in their parents, nor have the parents confidence in their children. The strong cord which ought to firmly bind the social compact is nearly snapped asunder, and the foundation of society—political, theological, and social, is broken up, and become a miserable, sin-cursed wreck, afloat on the ocean of strife, and would be wholly subject to the sway of the Arch-Adversary, were it not that there is a just, wise, and merciful God looking with an eye of pity and salvation upon the dreadful scene.

Man generally has lost confidence in himself. His heart fails him for fear of what is at hand. He has lost confidence in his God. He has more confidence in his fellow-man (erring, unconfiding, and deceptive though he be,) than in his God. His ignorance of his Heavenly Father is the cause of this. This cause is produced by man's exercising his agency to ally himself with the Devil, and to fight against heaven's high and holy King. Men are so closely allied with the Devil that they use his name in their numerous transactions as frequently as the agents of any other firm would use the name of that firm in doing their business; and the name of the God of heaven is seldom thought of with reverence. If it is ever thought of or used, it is frequently thought of carelessly, and blasphemously bandied about as something worthless.

But God will not hold those "guiltless" who with foul and lying tongues use his holy "name in vain."

Where is the family to be found where the man has unlimited confidence in the wife, where the wife has unlimited confidence in her husband, where the parents have unlimited confidence in their offspring, and where the children have unlimited confidence in their parents? The plain, definite, and truthful answer is, *Nowhere*, except such a family can be found in the Church of Jesus Christ of Latter-day Saints. And such families can be found within the pale of that Church, albeit bigoted anti-Mormons of every grade may please to think otherwise. Wherever such a model-family is, there is a type of what the Lord would have and will have the great family to be who shall be the eternal inheritors of this yet-to-be-celestialized earth. What a vast and mighty work has to be performed by the Lord, through his servants, to bring about this glorious change! Yet it will be done. The rubbish and abominations will be cleared away, and the good and useful material will be sanctified and glorified, according to the mind and righteous purposes of Him who is allwise and eternal.

At present, whether we view the world politically, theologically, or socially, we discover one vast arena of strife—political turmoil and bloody wars; religious feuds, dissensions, and the bitterest and deadliest opposition and controversy, ending in the drenching of earth's bosom with the life-blood of her sons and daughters; and also domestic broils, family jars, divorces, suicide, infanticide, manslaughter, woman-slaughter, cold-blooded murder, and a long, black, sickening catalogue of crimes, above and below the surface of society, which make the eyes turn away and the heart to faint, and send a thrill of horror through the whole being, causing the pure in heart at times to mourn, to pity, to cry to Heaven for vengeance, and to desire a cave in the wilderness far removed from such Christian (?) appurtenances, or to be speedily removed from this hotbed of abominations to a higher and holier sphere, where purity, virtue, holiness, and confidence reign supreme, to bless and glorify the whole. But shall this once lovely earth continue to groan beneath its increasing burden of sorrow, misery, and vile abominations, and the pure and God-fearing be robbed of their reward?

The answer has been given. The work of renovation shall be accomplished, and the righteous shall enjoy the benefits of that renovation.

How shall this work of purification commence and proceed to its consummation, and confidence be implanted in the hearts of the sons and daughters of Adam? The inhabitants of the earth must obey the Gospel of the Son of God, as it has been revealed from the heavens by a holy angel to the great Prophet of the last days, Joseph Smith, and as now taught by his brethren in the great Latter-day Church. Then they will receive the gift of the Holy Ghost—the Comforter—the Spirit which leads into all truth—the great Revelator of the Almighty, which will create confidence in them, confidence in themselves, and confidence in their God; and so long as that Spirit abides and increases within them, so long will confidence abide and increase within them, and its effects will be seen: the inhabitants of the earth will become holy, and then the earth under their feet will be sanctified, and become a fit abode for celestialized immortals. Hail, happy day!

Sons and daughters of Adam's lineage!—ye who pine for liberty—ye who are down-trodden, tyrant-bound, and priest-ridden,—ye who are wandering in the intricate mazes of infidelity, scepticism, and ignorance,—ye who *would* do right, if you knew *what* to do,—ye who love peace, truth, virtue, and want salvation,—ye who would like to see Lucifer dethroned, and the will of God done on the earth as it is done in heaven: come and obey the Gospel of salvation, and you shall receive the Holy Ghost, which will implant within you the principles of righteousness. Those principles will produce confidence in yourselves and in your Heavenly Father, and peace and happiness and heaven will reign in your bosoms. Spend your time, means, and talents in establishing the principles of righteousness in the hearts of the children of men, and your reward will be great and certain. Confidence will be found—especially confidence in God; and this will lead to a full and complete salvation. The will of God will be done on the earth as it is done in heaven, and the faithful labourers, in bringing about this mighty and glorious change, will be the eternal inheritors of a renovated and glorified planet, where righteousness will produce confidence and joy in the Holy

Ghost; and these will produce happiness and heaven.

Practice righteousness while on earth:
It will to confidence give birth;
And confidence will surely bring
That which in price no other thing,
Whether of earth or sea or air,
Can in the least degree compare—

Pure happiness, and, always free,
Increasing with eternity.
O may I have it here on earth!
O may my conduct here give birth
To bliss and true felicity
For me throughout eternity!
May you, kind reader, thus secure
Eternal joys with all the pure!

HISTORY OF JOSEPH SMITH.

(Continued from page 520.)

[December, 1843.]

The following night I made another attempt through the same way; but, failing to get through the outside door, I lay down on the upper floor, where the boys who were bringing my food next morning found me. They made an alarm, when five or six men came and again conveyed me down into the dungeon. It caused quite an excitement.

My mother, learning that Mr. Doniphan had returned home, went to him, and prevailed on him to come and speak to me at the dungeon grate. While he was talking to me, a little boy, the son of a poor widow, about five or six years old, who had previously been to see me, finding I had no fire, had run home and brought some fire and chips to the grate. Mr. Doniphan said—'You little devil you, what are you doing here with this fire?' He replied, 'I am going to give it to Mr. Rockwell, so that he can warm him.' Doniphan then said—'You little devil you, take this fire and leave;' when the little urchin replied (looking him in the face)—'Mr. Doniphan, you go to hell: I am going to give Mr. Rockwell this fire, so that he can warm him;' and he pushed it through the grate, gave me the chips, and continued to supply my daily wants of chips and fire while I continued in the dungeon.

From Mr. Doniphan I learned that a special term of court was called, and my trial would come on in about fifteen days. The night following this visit, some men came to the grates of my dungeon, and asked if I wanted to get out. I told them, No, as I had been informed that day that I should have a trial in a fortnight. They replied—'Honor bright: if you wish to get out, we'll let you out in a few minutes.' I replied that I would rather remain, as my trial would come on so soon. Next morning one of the men came, put some money in the cleft of a stick, and put it through the hole to me. He refused to tell his name; but I

knew by his voice that he was one of the men who came to me in the night.

The trial came on according to my last notification. I was tried for breaking Independence Jail; and although the law of Missouri reads that, in order to break jail, a man must break a lock, a door, or a wall, still Judge King ruled that it was breaking jail to walk out when the door is open; and under this ruling the jury brought in a verdict of 'five minutes' imprisonment in the county jail; but I was kept there four or five hours, during which time several attempts were made to get up some other charge against me.

About 8 p.m. on December 13th, General Doniphan took me out and told me I must take across the country on foot, and not walk on any travelled road, unless it was during the night, as they would be apt to follow and again take me, as they did not care on what grounds, so they could make me trouble.

I accordingly started, accompanied by my mother, and went to the house of a widow, where I obtained my first supper in freedom for more than nine months. We then travelled two miles and obtained \$4.

I then took through the woods to the road, where I heard two men riding on horseback. I hid behind a shady tree, and overheard one of them say, 'He has not been gone many minutes: we shall soon overtake him.'

I went round the houses and travelled in the fields by the side of the road. The moon was in its first quarter, and I travelled during the night about twenty-five miles. I carried a little food with me, and next day travelled on the road, and walked past Crooked River to a Mr. Taylor's, with all the skin off my feet.

A neighbour offered to take me in for the night, if I would go back two miles. I did so; found his wife very cross with her husband, who said, 'Stranger, you see my wife is very cross. I have got some

whisky; let's drink: my wife will soon have something to eat.' When supper was eaten, she became good tempered. I stayed in peace through the night. Next morning I ate breakfast with them, and gave them fifty cents, when the man brought out a horse, and sent a little boy with me fourteen miles, which was a very great relief to my weary feet.

The next night I stopped near where the Haun's Mill massacre took place.

The third day I walked till noon, and then hired a man to carry me the remainder of the day for seventy-five cents. Stayed at a house where I was well acquainted; but the people did not recognize me, and I did not make myself known. Paid fifty cents for supper, lodging, breakfast, and being sent twelve miles on horseback the next morning.

I then continued my journey about thirty miles, where I rested three days to recruit my feet. I was then carried twenty-five miles on horseback, and walked the same day twenty-five miles. The day following I walked forty miles, and then waited another day and engaged a man to carry me to Montrose, to which place I was three days in going. I immediately crossed the river to Nauvoo in a small boat, and came straight to the Mansion."

Daniel Avery was liberated from his imprisonment in Missouri by Habeas Corpus. This was, no doubt, on account of our vigilance in communicating with the Governor, and endeavouring to prosecute the kidnappers, and continually making public the conduct of Missouri.

Warm day; rain in the evening.

(From the *Millennial Star*.)

"We have much pleasure in publishing and recommending the following plan to be adopted amongst the sisters of the Church of Jesus Christ of Latter-day Saints in England. We believe that the completion of the Temple is as near the hearts of the sisters as the brethren, and that the following proposal will be responded to on the part of the English sisters in a manner that shall reflect honour upon themselves, and be materially instrumental in forwarding the great work.

'Nauvoo, Dec. 25, 1843.

To the sisters of the Church of Jesus Christ in England, greeting:—

Dear Sisters,—This is to inform you that we have here entered into a small weekly subscription for the benefit of the Temple funds. One thousand have already joined it, while many more are expected, by which we trust to help forward the great work

very much. The amount is only one cent or a halfpenny per week.

As brother Amos Fielding is waiting for this, I cannot enlarge more than to say that myself and sister Thompson are engaged in collecting the same.

We remain,

Your affectionate sisters in Christ,
MARY SMITH,
M. R. THOMPSON.'

'Nauvoo, Dec. 25, 1843.

The ladies' subscription for the Temple, of one cent per week, is fully sanctioned by the First Presidency.

HYRUM SMITH.'

We feel much to encourage this plan, and trust that the sisters in England will manifest that they will not be behind the sisters in Nauvoo in this laudable work. One thing in connection with this work we would mention, and request that it be attended to with the strictest accuracy; that is, that the name of each individual be recorded, and the amount which they subscribe, in order that they may be transmitted to Nauvoo, where they will have to be entered in the books of the Lord's House. The sisters or others who may collect the subscriptions will please to be very particular on this point."

Tuesday, 26. At home. I rejoiced that Rockwell had returned from the clutches of Missouri, and that God had delivered him out of their hands. Brother Daniel Avery also arrived about dusk this evening; and the Missourians have no longer the pleasure of exulting over any Mormon victims for the present; but their bloodthirstiness will not long be satisfied unless they seek up another victim on whom to glut their malice and vengeance.

Wednesday, 27. Cold: a little ice in the river, which has been clear for some time past.

I received letters from Gen. Lewis Cass, of Michigan, and Hon. John O. Calhoun, of S. Carolina, in answer to mine of Nov. 4.

Mr. Keith gave a lecture and concert of music in the Assembly Room this evening.

(From the *Neighbour*.)

"MR. ROCKWELL.

The name of this individual is, no doubt, familiar to most of our readers. He has obtained some celebrity in the world also, not for his reputed virtue, but for his supposed crimes.

It will be recollected that he is the person

who was basely and falsely implicated, along with Joseph Smith, as the reputed murderer of Ex-Governor Boggs, while Mr. Smith was charged with being 'accessory before the fact.' A vexatious lawsuit was instituted against Joseph Smith, wherein he was charged with the above-named crime; and finally, after many attempts of the Governor of Missouri to get him into his power, was acquitted by the United States Court for the district of Illinois.

Stories of murder and blood were circulated from Maine to Missouri. They were iterated and reiterated by the newspapers of the whole Union, and painted in the most glowing colours that human ingenuity could invent. Mr. Rockwell was branded as a murderer, and Joseph Smith as accessory before the fact, without any other evidence than a story fabricated by some of our generous politicians, engendered in falsehood by hearts as dark as Erebus for religious and political effect.

This demagoguery and political corruption has caused an innocent man to be immolated in a Missouri dungeon for upwards of eight months, without the slightest evidence of his guilt, or even the most remote evidence of crime leading to his committal. He was taken without process, and committed to jail upon mere supposition, and finally acquitted without any shadow of proof having been adduced from beginning to end. This is the way that Missouri treats free-born American citizens, and they can obtain no redress.

Mr. Rockwell arrived here on Monday night, and has given us some of the details of his history since he was first taken in Missouri to the present time; and we can assure our readers that it will "a tale unfold" relative to that State, which even many of those who have been driven therefrom will find it difficult to believe that there did exist such monsters in human shape."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 25, 1860.

UTAH AFFAIRS.—By our latest advices from Utah, June 23rd, we received a general summary of news, much of which is of a very interesting character, especially to those who anticipate at some future time making Utah their home. The grain crops look unusually promising for an abundant harvest. Thus far, the present season has been liberally blessed with frequent and timely showers, almost without a precedent in the history of our settlement in the mountains. The frequency of these showers in the northern part of the Territory has rendered it almost unnecessary to resort to our former system of irrigation. The condition of the crops of small grain, such as wheat, oats, and barley, is so favourable that we anticipate the maturity of a large portion of them, especially those lying on the bottom or low lands, from the amount of rain which has already fallen. A few more timely showers would also mature the crops upon the table or bench lands.

This is an extraordinary feature in the history of our settlement in that country. At the time our pioneers entered the valley of the Great Basin in 1847, such were the excessive droughts which prevailed from year to year, that an attempt to raise grain was considered an experiment so hazardous that the mountaineers (traders) who were located in the contiguous mountains proffered to give 1,000 dollars, which is over £200 sterling, for the first bushel of grain that was grown. Notwithstanding the uninviting appearance and prospects of that dry, sterile, and barren country upon our first settlement there, we have, through the blessings of Him who has ever guided our destiny, and by his still small voice inspired the hearts of his Prophets, and graciously directed our footsteps through the long, toilsome, and weary march to that place,—through his favour we have been enabled to produce from the elements all that we

required for our peace and happiness. Besides, we have supplied the famishing wants of many tens of thousands of careworn and weary emigrants, while on their pilgrimage to the Far West to pay their devotions at the abrine of the inexhaustible placeros of the golden State. Not only have we supplied the wants of the emigrants, but we have fed and clothed the numerous Indian tribes within our borders, besides many thousands of teamsters and camp followers of the army, who have been unjustly forced upon us for support. In 1847 no human calculation could have foreseen the result of our efforts in attempting to produce from the earth that which was necessary to sustain some thousands in the midst of a barren and unproductive region. The Lord has most singularly blessed his people in their endeavours to sustain themselves, and given them the ability and disposition to supply the wants of both friends and foes, civilized and savage, and is rewarding our labours the present season by moistening the earth by the early and latter rains.

From accounts, many improvements are going on in various parts of the Territory. The building and improvements in Great Salt Lake City during the present season are of a more durable, substantial, and ornamental character than formerly. In the settlements, both north and south, the country is rapidly improving. New settlements are being formed, and several towns and cities have been laid out, and are rapidly increasing in their population. Large and extensive tracts of land have been surveyed and brought into requisition for farming purposes. Several grist and saw mills are in progress of completion, as well as several other kinds of machinery and manufactories. The moral atmosphere of Utah has been wonderfully purified and improved of late by the exodus of nearly all of that class of characters known as "sporting gentlemen," which have formed no small concomitant of the Federal army during their stay with us. Their departure has, however, been rather expensive to us, by way of making a heavy draft upon our horses and mules without our consent or permission.

In our experience we find it far less expensive to feed, clothe, and supply the Indians within our borders than we do to supply those "light-fingered gentry" who have been associated with the United States army in Utah. We are thankful to say, for the present, that this class of our population have passed off like the drift-wood and rubbish upon the surface of a river, leaving the current smooth and unruffled.

Not a loafer or idler can now be seen in our streets. Our city and country has that quiet, cheerful, and happy appearance which awakens in our memory the "light of other days," and is so peculiarly the blessing which follows those who studiously adhere to the old maxim of minding their own business. Matters still continue to be in an unsettled condition in Western or Gentile Utah. From last accounts, the Indians were manifesting considerable hostility towards the whites, and had seriously interrupted the transit of the mail. Several mail-carriers had been killed by them. A detachment of the United States army has been sent on the road to protect the mail-carriers and emigrants. If the officers of the detachment carry out the policy which they have invariably followed in their adjustment of Indian difficulties, we may look for matters to get worse instead of better in that quarter.

THE company of Saints per ship *William Tapscott* arrived at Florence, Nebraska Territory, July 1st, four days after the handcart company started on their journey across the Plains. The English, Danish, Swiss, and also a company of Saints from South Africa were to start across the Plains on the 18th of July.

REPORT OF THE LONDON CONFERENCE.

In consequence of the press of other matter, we have not been able before to give a report of the London Conference. We now avail ourselves of the account given by our neighbour, the "*Morning Star*," (a London journal,) of July 23rd, the equal of which, for correctness, brevity, and straightforward truthfulness, it has seldom been our good fortune to meet with in the columns of a public journal. All we have ever sought or now ask for is that the representation of what we may advance as our belief and practice may be taken in preference to that of those who may be opposed to us; and if we are able, in our representation of truth, to present the people with principles which will contribute to their advancement in the scale of being, and add to their present store of knowledge, we shall in our feelings be rewarded for our efforts; and all we desire is that they may receive that consideration to which they are justly entitled. The spirit and genius of our great mission is to ameliorate the present condition of mankind by the presentation of such principles as will in their tendency correct the numerous evils to which our race are subject. If we cannot successfully do this to the satisfaction of the majority of those who will intelligently and honestly investigate them, then we can say they have an apparent justification in not giving us a hearing. In the extract below a few typographical errors occurred in the names, which we have corrected.

CONFERENCE OF MORMONS.

The Mormons of London met in Conference yesterday, at St. George's Hall, St. George's Road, Southwark.

The morning meeting commenced at a quarter to eleven. The chair was taken by Elder John Cook, President of the London Conference, who was supported by Elders Jacob Gates, Milo Andrus, John Linsey, James L. Chalmers, and other Conference and Branch Presidents, and Elders.

After singing and prayer, the President briefly introduced the business to the meeting.

Elder Linsey reported the condition of the No. 1 district of the London Conference. He came to that meeting with an amount of confidence he never before possessed, feeling that the Saints would have a good time of it, and invoked the Spirit of truth to be with him during the delivery of his report. During the last six months he had been labouring with great satisfaction. The spirit of Zion rested and was daily growing upon the Priesthood and the Saints. They were seeking more and more of the right spirit. The Spirit poured out at the last Conference burned in those who were then present, extended to those of the Saints who were not there, and influenced those who had left them, so that they sought to be admitted into the Church again. Many men and women of them were re-baptized into the Church. The same Spirit had gone further to the honest in heart who began to attend the meetings, which were better attended on the whole by strangers than at any previous time, thus fulfilling the word

of prophecy given by Elders Jones and Blackburn, that inasmuch as he drank of the spirit of the Presidency he would feel free in his desire to pursue it and be rewarded with success. The Elders had baptized a few strangers in every Branch in the district, and expected to baptize many more. The Priesthood were just about going out to preach in the streets of London. Tract distribution had not been carried on so extensively as some time since; so many houses had not been visited; but conversation had been entered into with those who had been sought out as honest in heart. The liberty which the Presidency had given in relation to the law of Tithing caused the Saints a spirit of freedom and a sense of the honour they were supposed to possess, so that the Tithing was paid to fully the same extent as before.

Elder James S. Chalmers represented No. 2 district of the Conference. The Spirit of God was with the people working in the Priesthood under his charge. They were ready to move in whatever direction they were ordered by the Presidency, and had a strong desire to preach to the world. He was quite satisfied with the Branch Presidents and his council. They felt humble, and as though they knew nothing but what God gave them by the inspiration of his Spirit. In Woolwich, where the work had been reported as being dead, there was a renewal of the Spirit, and it was felt that there would shortly be an increase of the Saints there.

Elder Gates expressed his satisfaction at the remarks which had been made with regard to the prosperity of the work in the

Conference. He could see with his mind's eye a glorious future resulting from the efforts of the Elders, opening up a day of triumph to the Latter-day Saints.

Elder Cook closed the meeting with prayer at half-past twelve o'clock.

The Conference re-assembled at half-past two, when, after singing by the choir,

Elder N. V. Jones commenced the usual business. He stated that the spirit of the work was finding place in the hearts of the people. They might rest assured that the spirit would go on developing itself, and that the measure of success in the present was but a foretaste of what would follow. He then introduced the names of the following authorities of the Church, moving that they be sustained by the votes of those present:—Brigham Young, as President, Revelator, and Seer of the Church throughout the world; with Heber C. Kimball and Daniel H. Wells as his Counsellors; Orson Hyde as President of the Quorum, with the eleven remaining Apostles; John Smith, son of Hyrum Smith, as Patriarch over the whole Church; John Young, as President of the High Priests' Quorum, with those associated with him as his Counsellors; Joseph Young, as President of the Quorum of the Seventies, with the seven Presidents who form his Council; Bishop Hunter, as Presiding Bishop over the whole Church, with his Council; and the Quorums of the Elders, Teachers, Priests, and Deacons, with their Presidents and Councils, as organized in the valleys of the mountains.

The names, being given separately, were unanimously sustained.

Elder Milo Andrus then moved that the Saints sustain Elders Nathaniel V. Jones and Jacob Gates as Presidents of the Church in Great Britain and throughout all European countries, and the authorities of the London Pastorate and Conference as in their present position, including the Pastor, the Presidents, and the Elders. Carried unanimously.

Addresses were then given by Elders Milo Andrus and Nathaniel V. Jones, and the meeting was closed with the singing of an anthem by the Conference choir, and the benediction by Elder Cook.

The evening meeting was especially devoted to the instruction of the Saints and strangers present in points of doctrine.

Elder Jones, in the first address, endeavoured to show the relation in which the "Mormon" system stood in the world. There were, he allowed, many truths in existence among the Christian doctrines and in the world; but, from want of revelation

to guide them, they lacked the knowledge necessary to the organization of those truths into a doctrinal system. But the Christian world at present denied the Spirit of revelation, and thus shut themselves out from the knowledge which would guide them as to the character of principles and feelings; and they consequently made a wrong use of the many glorious truths they had. By the aid of that Spirit, the Latter-day Saints were enabled to select from the great mass of error in which they were hid the great principles of truth, to separate them from errors which had been rendered sacred by the lapse of time. The world did not allow that God would again reveal anything to mankind; but this notion was taught them only by their forefathers, and was not connected with the Gospel. They believed that during 1800 years God had given them no certain communication. But why should they by their traditions close the mouth of Jehovah? By doing so, they shut the gates of knowledge, and kept themselves from principles full of the light and intelligence of heaven, and eventually placed themselves, by their own acts, where heaven could never reach them. Whenever God had had a people on the earth, he has spoken to them directly and through the ministration of angels; and the proof of their being the people of God consisted in his acknowledging them in that manner. He had no other thing to say than that the Gospel believed in by the ancients, and the ordinances pertaining thereto, as recorded in the Bible, had been re-established on earth. The world objected that the witnesses were all "Mormons." But that did not prevent them telling the truth. They said that God would bear witness by his Spirit to all who were honest in heart that the principles they taught were true. Wherein, then, was there delusion or deception, of which the world talked so much?

The choir then sang an anthem commencing—

"Daughter of Zion, awake from thy sadness;
Awake, for thy foes shall oppress thee no more."

After which,

Elder Milo Andrus addressed the Saints, and was followed by Elder Jacob Gates, who referred to the statements made in the afternoon respecting the fear they had generally lest their character as "Mormons" should be known.

The Conference finally closed at half-past eight o'clock.

ASHANTEE POLYGAMY.—The Ashantees "practise polygamy. The king has no less than 3,333 wives, who all live together in an enclosure."—*Rev. Ingram Cobbin.*

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—The *Times*' correspondent writes that, although the French papers are completely silent on the subject, it appears that things are not quiet in Algeria: fighting has been going on recently between Constantina and Phillippeville, and letters have been received in Paris by the relatives of military men who were engaged and wounded in the encounters. The works at Cherbourg are being prosecuted with the greatest activity. A telegram dated August 7th states that the municipality of Rome, fearing a dearth, has demanded the prohibition of the exportation of corn. According to a telegram from the Governor of Dalmatia, on the 12th instant, Prince Daniele was assassinated at Cattaro by a Montenegrin refugee, named Kadie, who fired a pistol at the Prince as he was going on board a vessel to return to Persagno, the ball passing through the lower part of his body. A conspiracy has been discovered at Binjukkere, near Constantinople. The conspirators had formed the project of plundering the Embassies. Numerous arrests have taken place, and arms have been seized. It is asserted that the Porte has received a telegram, according to which the Mutualists had pillaged Baalbeck, and plundered the Christian inhabitants. Advices from China state that Soochow was sacked and burned by organized and mutinous Imperialist troops, and that several high provincial officers were murdered. The Governor-General of the Two Kaings has taken refuge in Shanghai, between which place and the interior all communication is cut off, and the greatest anarchy and confusion reign throughout these districts. Intelligence from Gallipoli clearly proves that the massacres in Syria cannot be looked upon as an isolated occurrence, but as the performance of a general plot all over the empire to murder the Christians. A telegram received from Malta by the High Lord Commissioner of the Ionian Islands announces that the scenes of cruelty and massacres at Damascus have also been renewed in Halep, and that the Consul-General of Great Britain has also fallen a victim to the atrocity of those fanatics. A Vienna letter in the *Debats* says some uneasiness appears to be felt there on the subject. Agitation prevails to a considerable extent among the enlightened classes of the Southern Tyrol: many persons have emigrated into Piedmont, abandoning their landed property, which is consequently sequestered for the benefit of the State. The rumours of the probability of an open rupture between Austria and Piedmont gain strength both at Paris and Vienna. Count Rechberg has addressed a note to Count Cavour, declaring in the most formal manner that, if the army of Sicily invades the territory of Naples, Austria will consider it a "*casus belli*." The official *Gazette* of Turin publishes a circular, addressed by the Minister of the Interior to the governors and other functionaries. This circular is designed to repress illegal interference in the affairs of the State, and to prevent the undertaking of hostile steps against neighbouring Governments, as well as to punish the instigators of desertion. The same circular announces the formation of a corps of volunteers to join the National Guard. A communication from Turin of the 8th says that the famous society called the Armed Nation has been reconstituted, Garibaldi being named as President. The *Times*' correspondent telegraphed from Naples on the 14th instant—"The city has just been proclaimed in a state of siege. The proclamation is now being posted, and the regular troops and the National Guards are exhorted to do all in their power to maintain public order." Under date of Messina the 4th, the correspondent of the *Express* sends the following translation of a letter written by Garibaldi to Queen Victoria, on the occasion of the sending of Prince Pandolfi to represent the interests of Sicily at the English court:—"Called by my duty to my Italian fatherland to defend its cause in Sicily, I have assumed the dictatorship of a generous people, who, after a long continued struggle, wish for nothing but to participate in the national life and freedom under the sceptre of the magnanimous Prince in whom Italy trusts. The Envoy who presents himself to your Majesty, in the name of the Provisional Government which now rules this country, does not pretend to represent a special and distinct state; but he comes as the interpreter of the thoughts and sentiment of two millions and a half of Italians. By this title I beg your Majesty to deign to receive him, granting a kind audience and attention to what he may respectfully urge upon your Majesty in behalf of this most beautiful and noble part of Italy." Letters from Circassia to the 14th July report an attack in force by the Russians on the night of the 8th, on Aboun. After a resolute defence of their position, the Circassians retreated to the mountains, carrying off their families, cattle, and other moveables. The Russians then burned all the houses of the place, destroyed the whole of the standing crops, and commenced the reconstruction of a fort which existed at that point before the late war.

AMERICAN.—Dates from St. Louis, received by telegraph on the 23rd of June, give the news that the Baltimore Convention broke up in a row. Intense anxiety prevailed to know what followed. The Republicans regarded this news as so encouraging, that they caused cannon to be fired. A despatch from Washington, July 31, 1860, on "The Disunion Movements of the South," says—"It is stated here to-day upon high authority that the disunion movement foreshadowed by Keitt is much more extensive and mature than had been supposed; that concerted action has been taken by several of the States in seceding; and that an agent is to be sent to Europe to sound the cabinets of St. Cloud and St. James as to what policy they would feel bound to pursue toward a Southern Confederacy, in case of a dissolution." The *New York Times* publishes a remarkable letter from Mr. George Sanders to President Buchanan, from which we extract the following strong passages:—"Not only the political, but the social atmosphere of Washington is poisoned by the uses of your influence. Such is your pernicious course, that the White House is made uncomfortable for visitors by the obtrusion of vicious politics into your parlours. It should be the patriotic pride of every administration to make Washington a centre of intellectual brilliancy. But, instead of communing with the best minds of the country, and informing yourself freshly from its different sections, you make the recesses of the Presidential mansion labyrinths of espionage, where the Chief Magistrate sits greedily receiving petty reports of defection among his anointed office-holders. The wisest and most honoured men of the country avoid Washington as a moral pest-house. The Nero-like perfidy to individuals which characterized your administration from the beginning, now marks its close by the betrayal of the great and generous party that has fostered you by its hitherto impregnable organization, from your early days of Federalist apostasy down to your last hours of treasonable ingratitude and disunion in the Presidential chair. Never did a man owe so much to a party; never was a party so wantonly betrayed. False alike to persons and party, you have not thought of either, but for the shallowest instincts of self." From an editorial article in the same paper, entitled, "A Posthumous Tribute," we extract the following satirical clincher to Mr. Sanders' somewhat personal attack on the doomed President:—"Attacks upon the President are now legitimately barred, by a rule *à la loi*. Indeed, the whole campaign in which the assailant has nearly expended the summer has been waged upon a foe not only utterly beaten, but extinguished. The President was defunct before the Charleston Convention met. That assembly laid him out,—a circumstance which the presidential person, surviving the departed politician, learned through the office of the American Telegraph Company, at an objectional expense. At Baltimore, where there was harmony in nothing else, all factions united in hastening the sepulture of the defunct sage; and his place in the party memory knows him no more for ever. . . . Few men have succeeded in having a well-defined place in history while still living. Here and there on the pages of the biographical dictionary names may be noted, whose proprietors survived themselves and enjoyed the privilege of anticipating the judgment of posterity; but they are rare, and perhaps the most covetable distinction of President Buchanan is that he will class with these. His niche in the Temple of Fame is already hewn for him. His person, his life, his principles are fossilized. He has but a step from office to his pedestal to serve as his own monument. These reflections should temper the fury of our decapitated naval officer. It is too late for the most exalted panegyric or the most savage invective, to change the attitude in which the President is to appear to future history. He belongs to a chapter finally closed." Intelligence lately received from Utah is of a very cheering character. As may be seen from the Editorial of this Number, the general appearance of the crops is good, and quite a number of improvements are being effected throughout the Territory. Progress in all directions is the order of the day. "Among the many buildings in progress of erection in this city," says the *Deseret News*, "is the Thirteenth Ward School House, the largest edifice of the kind that has ever been built in the Territory." As an indication of the prospective progress of the Temple work, the *Deseret News* says that "those granite rocks that were hewed three years since at the mouth of Big Cottonwood Canyon are being hauled and deposited on the Temple Block." We learn also that a large rolling mill and nail factory belonging to Gen. D. H. Wells has started operations, and from the specimen of nails produced, promises to be successful. A number of other nail factories are likewise in progress of erection, some of which are nearly completed. From a letter in the *New York Times* upon "Affairs in Utah," credited to "our own correspondent," and dated Great Salt Lake City, July 6th, we learn, among other items of news, that "the ever memorably Fourth" was celebrated there with due patriotism by the thunderings of cannon, the firing of rifles, and revolvers, the music of brass, fife and drum, and quadrille bands, a procession, a meeting, a grand dinner and ball at the Court House, &c., &c.

MEMORABILIA.

OLDEST EMPIRE.—The oldest empire in the world is China.

"EUROPE."—The name of "Europe" was originally derived from Europa, daughter of the King of Tyre.

"AMERICA."—The name of "America" given to the western continent was derived from that of its discoverer, Americus Vesputius.

"ASIA."—"Asia" was originally the name of a small portion of Anatolia, whence it was afterwards bestowed upon the entire continent.

"POUND."—This term, which represents a specific weight, is used also to represent a sum of money, because money was originally weighed.

"SUPERCARGO."—A "supercargo" is one who is employed by the freighters of a ship to go a voyage, overlook the unloading of the cargo, and dispose of it to the best advantage.

"PHILIPPIC."—The "*Philippics*" were originally the name of the Orations in which the Greek orator Demosthenes inveighed against Philip, King of Macedon. But the term is now applied to any invective declamations.

BLACK HOLE OF CALCUTTA.—The "Black Hole" at Calcutta is a dungeon about six yards square, into which the remainder of a brave garrison of Englishmen were confined by an eastern prince, who captured them in the year 1756; and out of 146 that were crammed in it, only 23 were found alive the following morning, 123 having died from suffocation.

"VINEGAR BIBLE."—Baskett's folio edition of the Bible, printed at Oxford in the year 1717, received the appellation of "the Vinegar Bible," on account of a misprint which occurred in the head-line of the Parable of the Vineyard, which read—"The Parable of the Vinegar."

ALEXANDRIAN LIBRARIES.—Alexandria was celebrated for two extensive libraries, which were both destroyed. The former contained 400,000 MS. volumes, which were destroyed by fire 47 years B.C. The latter contained 700,000 volumes, which, when the Saracens conquered the country, were used by them to light their fires with, instead of wood.

HOW TO TELL THE FOCUS OF A GLASS.—The focal length of an object-glass may be found by holding it up between a candle and the wall, and moving it until you obtain a correct picture of the candle in an inverted position, or upside down; then measure the distance of the glass from the wall, and that will be the focal length.

VARIETIES.

A DRUNKARD, hearing that the earth was round, said that accounted for his falling off so often.

A PRINTER'S apprentice says that at the office they charge him with all the *pie* they do find, and at the house they charge him with all they *don't* find. He doesn't understand that kind of logic.

DANDELION BEER.—Take of dandelion roots well washed and dried, two ounces; boil them in six quarts of water for thirty minutes; strain, and add treacle, one pound, and half-an-ounce of yeast: to be put into a bottle and left to ferment for twelve hours. To be drunk morning and evening.

DOUBLE FLOWN-POTS.—Plants in pots may be preserved for a lengthened period by using the pots double; that is, place the pot containing the plant in a larger pot. The outer pot prevents the sun from striking with too great force on the inner one, and thus keeps the plants moist and healthy, and of proper temperature both by day and night.

"What do you know of the defendant, Mr. Thompson?" asked the counsel of a witness. "Do you consider him a good musician?" "On that point I wish to be particular," replied Thompson. "I don't wish to insinuate that Mr. Slopes is not a good musician. Not at all. But I could not help observing that after he commenced playing on the clarionet, a saw-filer, who lived next door, suddenly left home, and has never since been heard of!"